

The Three Letters

الحية، الإسبال، و التدخين

1- The Beard...Why?

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A Translated & Revised Second Edition

2- Isbaal

3-Smoking

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الإسبال Isbaal

What is Isbaal?

Isbaal is to wear garments that extend below the ankles.

Is it Forbidden?

Yes, because the Prophet ﷺ said:

"ما أسفل من الكعبين من الإزار في النار" رواه البخاري في صحيحه.

"The part of an Izaar (garment) which hangs below the ankles is in the Fire."⁷³

Some hold the opinion that Isbaal is forbidden when it is done out of pride, conceit or arrogance. Is this argument true? The answer is: No, because:

First: The threat to punish in Hell those who drag their garments below the ankles is clear⁷⁴.

Second: Several texts indicate that the Prophet ﷺ was commanding the people to pull up their garments. The majority of the Muslim Scholars (*Al-Jumhoor*) agree that when the text is in the imperative form, intended for *Tahreem* (forbidding something), unless there is another authentic evidence that indicates otherwise.

⁷³Saheeh Al-Bukhaaree, V.7, hadeeth # 678.

⁷⁴The punishable part is that which violates the command of the Prophet ﷺ i.e below the ankles. Al-Hafidh Ibn Hajar is with the opinion that the obvious literal meaning of the hadeeth holds true i.e. the clothes together with the part below the ankles will be in Hell as it is the case in the saying of Allaah (SW):

{ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ } (الأنبياء، 98)

"Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell!" (Qur'aan 21:98). See *Fathul Baaree* V. 10, hadeeth # 5789 (same as # 678 above), PP. 268-269, Published by *Daar Ar-Rayyaan*, Cairo, Egypt.

In one incident, the Prophet ﷺ sighted someone dragging his lower garment. He rushed to him and said:

"ارفع إزارك واتق الله". قال : "إني أحنف تصطك ركبتاي، فقال: ارفع إزارك فإن كل خلق الله عز وجل حسن، فما روي ذلك الرجل بعد إلا إزاره يصيب أنصاف ساقيه أو إلى أنصاف ساقيه. (أخرجه أحمد وغيره وهو على شرط الشيخين- السلسلة الصحيحة 1441).

"Pull up your *Izaar* and fear Allaah". The man said: "I am a an *Ahnaf* ⁷⁵ person with trembling knees". He (the Prophet ﷺ) said: "Tug up your *Izaar*! Certainly, all of Allaah's creation of Allaah is good". Since then the man was not seen except with his *Izaar* touching the middle of his shanks or up to the middle of his shanks⁷⁶.

It is clear that the Prophet ﷺ did not question the man whether he was doing it out of pride or arrogance. In fact its clear that from the condition of the man that he did not even think about arrogance! Nevertheless the Prophet ﷺ did not accept it his *Isbaal* and considered that *Isbaal* is incompatible with *At-Taqwa* (the fear of Allaah).

Third: The genealized prohibition of *Isbaal* is clear in the saying of the Prophet ﷺ. On one occasion he said to Sufyaan bin Sahl:

"يا سفيان بن سهل: لا تسبل فإن الله لا يحب المسبلين " صحيح سنن ابن ماجه 2876

"O Sufyaan bin Sahl! Do not lower your garment below your ankles because Allaah does not love the *Musibileen* (those who lower their lower garments below their ankles)."⁷⁷

Jaabir bin Saleem said that the Prophet ﷺ told him:

"...وإياك وإسبال الإزار فإن إسبال الإزار من المخیلة ولا یحبها الله " (الصحيحة 770)

"...And beware of the *Isbaal* of the *Izaar* because it is from *Al-Makheelah* (conceit, arrogance, etc.) and Allaah does not love it."⁷⁸

One can notice the text (underlined) in the imperative form indicating the forbidding of *Isbaal* whether it is done out of *Makheelah* or not. Al-Hafidh Ibn Hajer in his commentary about some of the *Ahaadeeth* mentioned above said: “The *Isbaal* mentioned in these *Ahadeeth* is a grave sin if it is done out of *Makheelah*, otherwise the apparent meaning of the *Ahadeeth* indicates that it is forbidden.”⁷⁹

Fourth: The manifestation of the *Aayah*:

{ وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا } (الحشر، 7)

“And whatsoever the messenger gives you take it, and whatsoever he forbids you, abstain from it.” (Qur’aan 59:7)

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It is known that the *Ath-Thawb*⁸⁰ of the most honorable of mankind, Muhammad ﷺ “was up to the middle of his shanks.”⁸¹ This is confirmed in another *hadeeth* in which Uthmaan ؓ reported that the “*The lower garment of the Prophet ﷺ extended to the middle of his shanks.*”⁸² Who else is more humble than him ﷺ? He knew that *Isbaal* necessitates *Al-Makheelah* even if the *Musbil* does not intend it. This is supported by the *hadeeth* of Jaabir bin Saleem in which the Prophet ﷺ made it clear that ***Isbaal is a manifestation of arrogance***:

الإسبال كله من المخيلة : قال صلى الله عليه وسلم لأبي جري-جابر بن سليم الهجيمي: (وارفع إزارك إلى نصف الساق فإن أبيت فإلى الكعبين وإيّاك وإسبال الإزار فإنه من المخيلة)-السلسلة الصحيحة للألباني 1109 و 1352.

He ﷺ commanded Jaabir bin Saleem saying:

⁷⁵ *Ahnaf*, a person afflicted with a distortion of the foot with each foot moving towards the other one along the big toe.

⁷⁶ Reported by Ahmad and others, and it satisfies the conditions set by Al-Bukhaaree and Muslim. See *As-Silsilah As-Saheehah*, *hadeeth* # 1441.

⁷⁷ *Saheeh Sunnan Ibn Majah* by Shayekh Nassir-ud-Deen Al-Albaanee # 2876.

⁷⁸ *Silsilat Al-Ahaadeeth as-Saheehah*, the Series on the Collection of Authentic *Ahaadeeth*, by Shayekh Al-Albaanee, *hadeeth* # 770.

⁷⁹ *Fathul Baaree*, V. 10, P. 263.

⁸⁰ *Ath-Thawb*: garment.

⁸¹ Reported by Ahmad, At-Tirmithe in *Ash-Shamaa'il Al-Muhammadiyah* and by others. The *hadeeth* is authentic as reported by Waleed An-Nassr in his book *Al-Isbaal Liqhayr Al-Khuyalaa'*, P. 15.

⁸² Reported by At-Tirmithe in *Ash-Shamaa'il Al-Muhammadiyah* and Al-Albaanee authenticated it # 98.

"And tug up your Izaar up to the middle of your shanks, and if you dislike it, then up to the ankles (i.e. up to a point above the ankles) and beware of Isbaal because it is arrogance."⁸³

Shouldn't we, therefore, abide by the command of Allaah in the above Aayah?

Fifth: Isbaal by men is an imitation of women.

The Prophet ﷺ forbade that men dress like women and vice versa. He said:

"لعن الله الرجل يلبس لبسة المرأة، والمرأة لبسة الرجل" - صحيح أخرجه أبو داود وغيره.
"Allaah cursed the man dressed like a women and the women dressed like a man."⁸⁴

In fact Ibn Umar رضي الله عنهما said that: "the Prophet ﷺ said: "The one who trails his *Thobe* out of conceit, Allaah will not look at him on the the Day of Judgment". Ummu Salamah رضي الله عنها said: "What should the women, O Messenger of Allaah, do with the lower ends of their dresses?" He said: "*They may let them hang down a span*". She said: "Still their feet will be uncovered". He said: "*Then let them hang the ends down a forearm's length, not exceeding it*."⁸⁵

Lowering the garments below the ankle is a the code of dress of women. Shayek ul Islaam Ibn Taymmeyah said:

"...The imitation (of others) in the outward appearances produces a propotional assumption of the deeds and manners. That is why we are ordered to oppose the *Kuffar*... and that is also why men and women are prohibited from imitating each other in accordance with the *Ahadeeth*:

"من تشبه بقوم فهو منهم"

"Whoever takes the simlitude of certain people becomes one of them"⁸⁶

⁸³*Silsilat Al-Ahadeeth as-Saheehah*, hadeeth # 1109 and 1352.

⁸⁴*Saheeh Abee Dawood*, hadeeth # 3454, Ibn Majah 1903, *Saheeh Al-Jaami'e As-Sagheer*, hadeeth # 5095, and others.

⁸⁵An authentic narration reported by Abee Dawood (# 3467 in *Saheeh Abee Dawood*), An-Nassaa'ee (# 5336) and At-Tirmitheeh (*Saheeh At-Tirmitheeh* #1415), and Ibn Majah #3580 & 3581.

⁸⁶An authentic *hadeeth* collected by Abee Dawood, Ahmad, and others. See *As-Silsilah As-Saheehah* V.1, 676

The man who immitates women acquires from their manners according to the extent of his imitation, such that it he may end up in complete effeminacy...The woman who immitates men assumes part of their manners until she attains levels of *Tabarruj*⁸⁷, *Burooz*⁸⁸ and *Mushaarakah* with men⁸⁹ driving some of them to show their bodies as men do, demanding superiority over men, and doing whatever contradicts the bashfulness of the woman..."⁹⁰ When Ummar bin Al-Khattaab τ saw a man dragging his *Izaar*, he called upon him and said: "Are you having your menses?". The man said: "O *Ameer Al-Mu'mineen*⁹¹! Does a man have menses?" Ummar said: "What made you drag your *Izaar* over your feet?" He then ordered a blade, rapped (the lower ends of) the man's *Izaar* and cut what trailed below the ankles...

Today we see that men are trailing their *Izaar* (Thobe, trousers, pants, etc.) like women while women wear clothes whose lower ends are way above the ankles! May Allaah guide our men and women to abide by the Commands of Allaah and His Messenger ρ.

Sixth: *Isbaal* is extravagancy:

Allaah has set a measure for everything, including the clothes for men. If a Muslim exceeds the limits set by Sharee'ah then he becomes an extravagant. Allaah, Most Exalted, says:

{ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ } (الأعراف، 31)

"And eat and drink but waste not by extravagance, certainly He (Allaah) likes not the extravagants." (Qur'aan 7: 31).

⁸⁷ *Tabarruj*, displaying beautification as a show off to strangers. Displaying beautification to the husband is not *Tabarruj*.

⁸⁸ *Burooz*, show off.

⁸⁹ *Mushaarakah*, joining men in all walks of life.

⁹⁰ Shayekh ul Islam Ibn Taymmeyah in his book *Al-Fatawa* (Arabic), V. 22, P. 254.

⁹¹ *Ameer Al-Mu'mineen*, the Commander of the Faithful. It is a title given to the Islamic Caliph. This incident was narrated by Kharshah bin Al-Hurr. The report is found in Waleed An-nasr's book *Al-isbaal Lighayer Al-Khuyalaa*, p. 18, where he attributed it to At-Tabaree. It is reported in a summarized version by Ibn Abee Shaybah in his *Mussannaf* (V.8, p. 393) with a Saheeh Isnaad, as An-Nasr said.

Al-Hafidh Ibn Hajer, may Allaah's Mercy be upon him, said: " If the *Thobe* (as well as all other garments) exceeds the appropriate size⁹² of the one who wears it, then it would be prohibited based upon extravagancy and that leads to *Tahreem*."⁹³

Seventh: *Isbaal* and impurities:

Ubaid bin Khalid said: "I was walking trailing my *Burd*⁹⁴. A man talked to him saying: "Pull up your *Thobe* because that (will keep it) more clean and will last longer". I looked (to see who was talking to me) and he was the Prophet ﷺ. I said: "It is only a black and white-striped *Burdah* (outer garment)". He said: "*Don't you have an example in me?*" I said: "I looked (at him) and his *Izaar* was (extending) to the middle of his shanks."⁹⁵

Abdullah Ibn Mas'oud narrated that: "A young man paid a visit to Umar τ (after he was slapped by Abu Lu'lu'ah Al-Majoosee) and he started praising Umar τ. (The narrator) said: "Umar saw the man trailing his *Izaar*". He said to him: "O son of my brother! Lift your clothes, for this will keep them clean, and save you from the Punishment of your *Rabb*."⁹⁶

The painful suffering from the fatal wounds in Umar's body did not prevent him from talking about the issue of *Isbaal* because Umar realized the threat of punishment in Hell for those who hang down their lower garments. In this there is a great lesson for all Muslims and especially our young generations that they should take this matter seriously and abide by the commands of Allaah and His Messenger ﷺ. On the other hand the incident shows that Umar while leading an Ummah did not say this is a "minor issue" as some Muslims respond when they are advised about this issue or that of the beard. He considered all matters of Deen in light of the teachings of the Qur'aan and *Sunnah*. Certainly if a person is new to Islaam or if he is ignorant, then we gradually teach him the importance of *Tawheed* and that the *Sunnah* is an integral part *Tawheed*.

⁹²The appropriate size takes into consideration what is prohibited and what is permitted. For example, it is prohibited to wear pants that "just fit in" and display or "framelike" the shapes of the private parts of men. This would also be considered an imitation of the *Kuffar*.

⁹³*Fathul Baaree*, V. 10, P. 263.

⁹⁴*Burd*, a black decorated square outer garment.

⁹⁵Shayekh Al-Albaanee said that the hadeeth is authentic as in *Ash-Shamaa'il Al-Muhammadiyah* (Sumarized Version), # 97.

⁹⁶Collected by Al-Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree* V. 5, hadeeth # 50. It is also reported by Ibn Abee Shaybah in his *Musannaf*, V. 8, P. 27.

When these matters are made clear to him, then it is very natural to call him to abide by them. Setting the priorities without compromising or indefinitely postponing the reminders is, *inshaaa' allaah*, the beneficial approach.

Note: Someone may ask the question: "If the *Sunnah* for women is to trail their dresses, then what about the impurities that may attach to the dresses?"

A women asked Umm Salamah رضي الله عنها the following question: "I am a women having a long trail of my garment and I walk in a filthy place; (then what should I do?). Umm Salamah replied: "The Messenger of Allaah ﷺ said: 'What comes after it cleanses it'. "⁹⁷

The *Sharee'ah* permitted the trailing by the women in order to cover her feet which are illegal to keep naked before others. That is the exception upon which the ruling for women regarding the trailing is different from that for men.

Summary: *Isbaal* is forbidden due to the following reasons:

- 1-The threat of punishment in Hell for the *Musbil*,
- 2-The clear command of the Prophet ﷺ to pull the garments above the ankles,
- 3-The absolutely generalized terms regarding its *Tahreem*,
- 4-The demand to follow the Prophet ﷺ and abide by his orders,
- 5-It is a *Makheelah* (pride, arrogance, conceit, etc.),
- 6-It is an imitation of women,
- 7-It is an extravagancy,
- 8-The *Musbil* cannot protect against filth.

⁹⁷The *hadeeth* is reported by Imaam Malik, Ahmad, At-Tirmitheh, Abee Dawood, and Ad-Daarimee. Shayekh Al-Albaanee said that the *hadeeth* is authentic since it is supported by another sound narration reported by Abee Dawood and in which a women of the Banu Abd Al-Ashhal reported: "I said O Allaah's Messenger! Our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: "Is there not a cleaner part after the filthy part of the road?". She replied: "indeed there is one". He said: "It makes up for the other". See *Mushkatul Masaabeeh*, V.1, *hadeeth* # 504 and 512.

Clearing Some *Shubuhaat*⁹⁸ Regarding *Isbaal*

First Shubuha: *Isbaal* is permitted as long as it is not done out of *Makheelah*. Some refer to the following hadeeth as an evidence:

عن عبد الله بن عمر رضي الله عنهما قال: دخلت على رسول الله ﷺ وعليّ إزار يتقعقع، فقال من هذا؟ قلت: عبد الله بن عمر، قال: إن كنت عبد الله فارفع إزارك، فرفعت. فقال: زد، قال فرفعته حتى بلغ نصف الساق فلم تنزل إزارته حتى مات، ثم التفت إلى أبي بكر، فقال: من جرّ ثوبه من الخيلاء لم ينظر الله إليه يوم القيامة، فقال أبو بكر: إن إزاري يسترخي أحياناً (وفي رواية: إن أحد شقي إزاري يسترخي إلا أن أتعاهد ذلك منه) ، فقال النبي ﷺ: لست منهم (في رواية: لست ممن يفعل ذلك خيلاء)

⁹⁸ *Shubuhaat*, unclear matters.

[Abdullah bin Umar رضي الله عنهما reported that: "I came to visit the Messenger of Allaah ﷺ and I was wearing an Izaar *Yataqa'qa'* (*clanking because of its trailing below the ankles*) . He ﷺ said: "Who is this?" I said: "Abdullah bin Umar". He said: "If you are an *Abd* (i.e. a true slave) of Allaah, then pull up your Izaar". I did. He then said: "more!". (Ibn Umar) said: "I pulled it up until it reached the middle of shank; this was the (length) of his *Izaar* until he (ﷺ) died". He then looked towards Abee Bakr and said: "If anyone trails his garment arrogantly, Allaah will not look at him on the Day of Judgment". Then Abu Bakr said: "My *Izaar* sometimes hangs low (in another narration he said: "one of the sides of my lower garment hangs low if I do not take care of it")⁹⁹. The Prophet ﷺ said: "But you are not one of them (in another narration he said: You are not one of those who do so conceitedly)^{100,101}

Discussion: The *hadeeth* supports the *Tahreem of Isbaal* rather than the opinion which permits the *Isbaal* as long as it is not done out of conceit. In fact the *hadeeth* clearly makes it obligatory on the Muslim not to let his Izaar hang lower than his ankles, and that he must tuck it *up even though his intention was like that of Abu Bakr in the hadeeth* i.e. not done out of conceit. In fact Abu Bakr said: "One side of my Izaar hangs low if I do not take care of it". In our times, however, people let their Izaars hang low, unlike Abu Bakr, and then they claim: "Well we do not do it out of arrogance!". Don't they realize the commands of Allaah's Messenger to tuck up the Izaar and that his Izaar was extending to the middle of his shanks? Don't they know that He ﷺ never thinks about *Makheelah*? Isn't he our example?

It is also clear that Abu Bakr did not say that: "I made my Izaar trailing". In fact he said in one narration: "Sometimes my Izaar hangs low". So, its his Izaar that goes down when as he said: "I do not take care of it". Its clear that when he takes care of it it stays above his ankles, but when it gets loose it hangs low. Al-Hafidh Ibn Hajer reported that Ibn Sa'd reported a narration from the way of Talha bin Abdullaah bin Abdur-Rahmaan bin Abee Bakr, that 'Aaishah رضي الله عنها وعنهم said: "Abu Bakr was *Ahnaa* (had an inclination in his back), his *Izaar* could not hold on him, it used to get loose around his loins". Al-Hafidh also reported a narration from the way of Qayess Ibn Abee Haazim who said: "I visited Abee Bakr and he was a thin person."¹⁰²

⁹⁹From *Saheeh Al-Bukhaaree*, V. 7, *hadeeth* # 675.

¹⁰⁰Ibid. Also reported by Abee Dawood.

¹⁰¹The *hadeeth* was reported by Imaam Ahmad, Abdul Razzaaq, At-Tabaraanee and others. Al-Albaanee said: The *hadeeth's Isnaad* is according to the conditions laid down by *Ash-Shayekhan* (i.e. the two Shayeks: Al- Bukhaaree and Muslim), *As-Silsilah As-Saheehah*, V. 4, P. 95. The part of the *hadeeth* starting with the saying of the Prophet ﷺ: If anyone trails his *Izaar*" and ending with "you are not of those who do so conceitedly" is reported by Al-Bukhaaree, *Saheeh Al-Bukhaaree* V. 7, *hadeeth* # 675.

¹⁰²*Fathul Baaree* V. 10, P. 255.

Those who design garments, pants, etc. whose lower ends abide by the *Sunnah*, but when they wear them they get loose and sometimes trail below the ankles, resemble the case of Abu Bakr.

The Prophet ﷺ considered that Abu Bakr was not “one of those who hang their garments out of conceit”, because Abu Bakr did not intend to lower his *Izaar* below the ankles, and it only trailed when he did not take care of it. Those who intend to trail out of conceit are threatened with a grave punishment:

الخيلاء أثم كبير والوعيد فيه شديد لقوله صلى الله عليه وسلم: (من جرَّ ثوبه خيلاء، لم ينظر الله إليه يوم القيامة)-البخاري، مسلم وأحمد- وقوله صلى الله عليه وسلم: (من جرَّ إزاره لا يريد بذلك إلا المخیلة، فإنَّ الله لا ينظر إليه يوم القيامة)-مسلم

The Prophet ﷺ said:

"Allaah will not look (on the Day of Resurrection)¹⁰³ at person who drags his Izaar (behind him) out of conceit."¹⁰⁴

In another narration the Prophet ﷺ said:

عن أبي هريرة ر: أن رسول الله ﷺ قال: لا ينظر الله يوم القيامة إلى من جرَّ إزاره بطراً."-البخاري ومسلم

"Allaah will not look at a person , on the Day of Judgment, who drags his Izaar out of pride and arrogance."¹⁰⁵

In addition, on the Day of Judgment, Allaah will not talk to or sanctify the *Musbil*. This is confirmed in the authentic *hadeeth* in which Abu Dharr reported the Prophet ﷺ as saying:

"ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب عظيم" قال: فقراها رسول الله ﷺ ثلاث مرات قال أبو ذر: خابوا وخسروا، من هم يا رسول الله؟ قال "المسبل- وفي رواية المسبل ة المسبل إزاره-والمثان، والمنفق سلعته بالحلف الكاذب" رواه مسلم ، أبو داود، الترمذي، النسائي، وغيرهم.

¹⁰³See Appendix.

¹⁰⁴Al-Bukhaaree, Muslim, and Ahmad. See *Saheeh Al-Bukhaaree*, V. 7, hadeeth # 675., and *Saheeh Muslim*, V. 3, Ahadeeth # 5191-5195.

¹⁰⁵*Saheeh Al-Bukhaaree*, V. 7, hadeeth # 679 and *Saheeh Muslim*, hadeeth # 5201.

"There are three (kinds) of persons to whom Allaah will neither speak on the Day of Judgment, nor will He look at them nor purify them, and they will have a painful Punishment. He (Abu Darr) said: "Allaah's Messenger repeated it three times. Abu Dharr remarked: "They failed and they lost; who are these persons, O Messenger of Allaah? He ﷺ replied: "The one who wears a trailing robe (the *Musbil*), the one who takes account of what he gives, and the seller of goods by false oaths."¹⁰⁶

Certainly Abu Bakr received a testimony from the Prophet ﷺ that he did not lower his Izaar out of arrogance. Those who intentionally make *Isbaal*, when did they receive a purifying testimony?

In another incident, Ubdullah Ibn Umar passed by the Prophet ﷺ and his Izaar was hanging low. He said describing this incident:

عن ابن عمر رضي الله عنهما- قال: مررت على رسول الله ﷺ وفي إزاري استرخاء فقال: "يا عبد الله ارفع إزارك" فرفعته، ثم قال: "زد" فما زلت أتحركها بعد. فقال بعض القوم: إلى أين؟ فقال: "أنصاف الساقين" رواه مسلم.

"I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: Abdullah, tug up your lower garment. I tugged it up, and he again said: "Tug it still further". I tugged it still further and I went on tugging it afterward, whereupon some of the people said: "To what extent?" Thereupon he said: "To the middle of the shanks."¹⁰⁷

The Prophet ﷺ did not keep silent when he saw Abdullah bin Umar hanging low his Izaar. This shows that the prohibition of *Isbaal* for men is not restricted only to the case if it is done out of *Makheelah*. Abdullah bin Umar is one of the great Sahabah. Imagine what would the position of the Prophet ﷺ be if he sees the clothes on many *Du'aat* (those who invite others to this Deen), or even "scholars" each trailing his *Jubbah*,¹⁰⁸ garment, or pants? We know that Ibn Umar hastened to comply with the Prophet's command. Now it takes hours, talks, lectures to convey the Prophet's command and still you find people arguing that: "Well! As long as *Isbaal* is not done out of conceit then its OK!" Indeed it makes the clement person preplexed! To Allaah alone, is the complaint!

¹⁰⁶Collected by Muslim (*Saheeh Muslim*, V.1, hadeeth # 192 and 193), Saheeh Abee Daawood, hadeeth # 3444, Saheeh At-Tirmitheh # 967, Saheeh Ibn Majah, # 2208, An-Nassaa'ee, Book of *Zakat*, V.5, P. 81, Imaam Ahmad in his *Musnad*, V. 5, P. 148 and P. 162, and others. Al-Albaanee also reported it in *Saheeh Al-Jaami'*, V.3, hadeeth # 3062.

¹⁰⁷Reported by Muslim, *Saheeh Muslim* V. 3, hadeeth # 5200.

¹⁰⁸*Jubbah*, a cloak.

Second Shubuha: The Prophet ﷺ himself dragged his garment, so why is it that trailing is forbidden? People who say stand by the above statement take the following texts as their evidence:

عن أبي بكرة رضي الله عنه قال: "كُنَّا عند رسول الله ﷺ فانكشفت الشمس، فقام النبي ﷺ يجر رداءه حتى دخل المسجد، فدخلنا فصلّى بنا ركعتين حتى انجلت الشمس-الحديث. وفيه من رواية أبي بكرة "فخرج يجر رداءه حتى انتهى إلى المسجد". وفيه عن أبي بكرة: "فقام يجر ثوبه مستعجلاً حتى أتى المسجد". جميع هذه الألفاظ في البخاري.

Narrated Abu Bakra τ : "We were with Allaah's Messenger ﷺ when the sun eclipsed. Allaah's Messenger ﷺ stood up dragging his cloak till he entered the mosque..."¹⁰⁹. In another narration, Abu Bakra said: "Allaah's Messenger came out dragging his cloak till he reached the mosque."¹¹⁰ Still in another narration by Abu Bakra: "He got up dragging his garment hurriedly till he reached the mosque."¹¹¹

The other case is when the Prophet ﷺ made an early salutation after the third *rak'ah* of an afternoon prayer. "A man called Al-Khirbaaq who had long arms got up and said: "Has the prayers been shortened, O Messenger of Allaah? He came out angrily trailing his cloak and when he came to the people he said: Is he telling the truth? They said: "Yes". He then said one *rak'ah*, then gave the salutation, then made two prostrations (of forgetfulness), then gave the salutation."¹¹²

The third incident as reported by Abur Rahman bin Abee Sa'eed Al-Khudree who narrated it from his father. He (the father) said: I went to Qibaa' with the Messenger of Allaah ﷺ on Monday till we reached (the habitation) of Banu Saalim. The Messenger of Allaah ﷺ stood at the door of 'Itbaan and called him loudly. So he came out dragging his lower garment. Upon this Allaah's Messenger ﷺ said: "We have made this man to make haste". 'Itbaan said: "Messenger of Allaah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)?" The Messenger of Allaah ﷺ said: "It is with the seminal emission that bath becomes obligatory."¹¹³

¹⁰⁹Saheeh Al-Bukhaaree, V. 2, hadeeth # 150.

¹¹⁰ ibid, hadeeth # 170.

¹¹¹Saheeh Al-Bukhaaree, V. 7, hadeeth # 676.

¹¹²See Saheeh Muslim, V. 1, hadeeth # 1187.

¹¹³Saheeh Muslim, V. 1, hadeeth # 674.

All of the above *Ahadeeth* are supporting evidences for the opinion that if a person does not intend to lower his garment, but it happens that he drags it due to certain circumstances, like being in a hurry, angry, etc. then he is not a *Musbil* by intention. Therefore, he is to be reminded but not blamed. The Prophet ﷺ came in a hurry, so did 'Itbaan. Another exception is due to necessity.¹¹⁴ For example if someone has a wound on his ankle, he may cover it by extending his lower garment if he does not have any other means to protect it.

Third Shubuha: It was reported in the *Musannaf* of Ibn Abee Shayebah with an authentic chain of narrators that Abdullah bin Mas'oud ﷺ "used to drag his lower garment; when he was asked about it he said: 'I have thin shanks'. "¹¹⁵

1-Al-Hafidh Ibn Hajer responded to this issue saying: "it indicates that he extended it lower than the recommended, which is the middle of the shanks. It is improper to suspect that he let it exceed the ankles as indicated by his response: 'I have thin shanks'¹¹⁶. It is possible that he was not aware of the story of Umr bin Zarrarah,¹¹⁷ and Allaah knows best."¹¹⁸

2-The narration about Ibn Mas'oud is of the *Mawqoof*¹¹⁹ category opposed by many *Marfoo'*¹²⁰ narrations. Certainly the *Marfoo'* takes precedence over the *Mawqoof*. The evidence is in what is established by the Prophet ﷺ.

¹¹⁴See *Fathul Baaree*, V. 10, P. 257.

¹¹⁵*Musannaf* Ibn Abee Shayebah, V. 6, P. 26 # 11.

¹¹⁶In fact Abdullah bin Mas'oud reported that the "The Prophet ﷺ disliked ten things". He mentioned them and amongst them was "the dragging of the *Izaar* (i.e. below the ankles). This was reported by Imaam Ahmad in his *Musnad*, V. 6, PP. 103-104, hadeeth # 4179. The checker, Ahmad Shaakir, may Allaah's Mercy be upon him, said: "Its *Isnaad* is *Saheeh*". This supports Al-Hafidh's position that the "*Isbaal*" in Abdullah bin Mas'oud's garment was an extension lower than the middle of the shanks but not exceeding the ankles. Certainly Ibn Mas'oud would not oppose the Prophet's position on *Isbaal*.

¹¹⁷Abu Umamah ﷺ reported that: "While we were with the Messenger of Allaah ﷺ, Umr Bin Zarah Al-Ansaaree followed us and he was dressed with a cloak and a trailing *Izaar*. The Messenger of Allaah ﷺ began to hold the side of his Thobe, humbling himself to Allaah and saying: 'I am your slave, the son of your male-slave, the son of your female-slave', until Umr heard it. Upon this he said: 'O Messenger of Allaah! I am a person with thin shanks'. He ﷺ said: 'O Umr! Allaah has perfected everything He has created; O Umr! Allaah does not like the *Musbil*.'" -Reported by At-Tabaraanee and others. Al-Hafidh said: "Its narrators are *Thuqaat* (trustworthy). See *Fathul Baaree*, V. 10, PP. 275-276.

¹¹⁸*Fathul Baaree*, V. 10, P.276.

¹¹⁹*Mawqoof*, "stopped"; a narration from a *Sahabee* (Companion) not traced to the Prophet ﷺ.

¹²⁰*Marfoo'*, "raised"; a narration attributed to the Prophet ﷺ.

The Fourth Shubuha: Some people consider the matters of *Isbaal*, the growing of the beard, and the entire outward appearance of the Muslim as “minor” or “trivial” issues. They base this conclusion on their understanding that the *Deen* of Allaah is divided into a “crust or a shell” and a “core”. The outward appearance is from the “crust” part.

This classification of Islamic matters is an innovation.¹²¹ It is aimed at diluting the *Deen* of Allaah leaving it for the taste of men and women to decide for themselves whether they have to abide by some of its rules and regulations. In fact we are ordered by Allaah to “fully, perfectly, and whole-heartedly” enter the *Deen* of Islaam:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كُلِّهِ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ } (البقرة، 208)

“O you who believe! Enter perfectly in Islaam and follow not the footsteps of Satan.” (Qur’aan 2:208)

Ibn Katheer said in his *Tafseer* (exegesis) of this *Aayah*: “Enter in Islaam and obey all of its rules and regulations”. Al-Alloosee, may Allaah’s Mercy be upon him, commented about the same *Aayah*, saying: “Entirely enter in Islaam and do not let anything of your outward and inward natures except that Islaam contains them leaving no room for anything else.”¹²²

The Prophet ﷺ ordered, forbade, warned and set the example regarding the *Isbaal*, the beard, the straightening of the lines in the prayers. So, the Muslim should not take these matters lightly because insisting one even one sin, no matter how small, may subject the Muslim to the threat of Allaah:

{ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ } (الصف، 5)

¹²¹There is truth in the saying that: “had it not been for the shell, the core would spoil”! Islaam is an intact message. The deeds of the heart reflect on the outward behavior and appearance. This evident in the *hadeeth* in which the Prophet ﷺ said: “*Truely there is a piece of flesh in the body; if it is sound, the the whole body is sound, and if it is corrupt the whole body is corrupt. Truley it is the heart*”-Saheeh Muslim, V. 3, # 3882. What is also certain is that the outward appearance influences the inward condition. In the *hadeeth* reported by An-Nu’maan bin Basheer, the Prophet ﷺ said: “*Straighten your rows (in prayers) or Allaah would certainly put your faces in contrary directions (i.e. would create dissension amongst you).*”-Saheeh Muslim, V. 1, *hadeeth* # 874 and 875. In another narration reported by Abee Daawood, the Prophet ﷺ said: “*...or Allaah would make your hearts differ.*”-See *Saheeh Al-Jaami*, *hadeeth* # 1202.

¹²²*Rooh Al-Ma’aanee*, V. 1. The *Tafseer* of *Aayah* # 208 of Soorat Al-Baqara. Published in 1408/1987 by *Daar Al-Fikr*, Beirut, Lebanon.

“So when they turned away (from the Path of Allaah), Allaah turned away their hearts (from the right Path).” (Qur’aan 61, 5)

Sahl bin Sa’d narrated that the Prophet ﷺ said:

عن سهل بن سعد عن النبي ﷺ أنه قال: إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ كَمِثْلِ قَوْمٍ نَزَلُوا بِطْنٍ وَادٍ فَجَاءَ ذَا بَعُودٍ، وَجَاءَ ذَا بَعُودٍ حَتَّى جَمَعُوا مَا أَنْضَجُوا بِهِ خُبْزَهُمْ، وَأَنَّ مُحَقَّرَاتِ الذُّنُوبِ مَتَى يُوْخَذَ بِهَا صَاحِبُهَا أَهْلَكَتْهُ" -أُخْرِجَهُ أَحْمَدُ وَغَيْرُهُ-الصَّحِيحَةُ 389.

"Beware of the small sins! The similitude of the small sins is like a group of people who came down to the depth of a valley; one (person amongst them) brought a stick (of wood), and another (person) brought another stick (etc.), until they collected what was enough to get their bread baked. It is certain that when the small sins take hold of their possessor they destroy him (her)."¹²³

Ubaadah bin Qurss said: "you do certain things that are "thinner than hair" in your sight (i.e. not blameworthy in your consideration), but at the time of the Prophet ﷺ they were considered from the grave offenses."¹²⁴ When this saying of Ubaadah bin Qurss was mentioned to Muhammad Ibn Seereen,¹²⁵ he believed it and said: "I consider that trailing of the *Izaar* is one of the grave offenses because of the severe threat of Punishment that was related in the texts about it. People think of it as one of the minor sins because of their excessive ignorance and false pride."¹²⁶

The Approved Length of the Lower Garment:

The *Izaar* (including pants) must be above the ankles and preferably to the middle of the shanks:

¹²³Reported by Imaam Ahmad and others. See *As-Silsilah As-Saheehah*, V. 1, *hadeeth* # 389.

¹²⁴Reported by Ahmad and others. Waleed An-Nassr reported it as *Saheeh* in his book: "(The ruling on) *Isbaal* not done out of Conceit." P. 29, second edition, 1411/1990. Publisher's name not mentioned.

¹²⁵Abu Bakr, Muhammad Ibn Seereen, died 110 H/729. He was one of the known Fuqahaa' (Jurists) of the City of Bara-Iraq. He was famous for his in depth interpretations of dreams.

¹²⁶ Reported in *Al-Fath Ar-Rabbaanee Bitarteeb Musnad Al-Imaam Ahmad Ashayebaanee*, by Ahmad Al-Bannaa As-Saa'aatee, V. 17, P. 291. *Daar Ash-Shihaab*, Egypt.

عن ابن عمر رضي الله عنهما- قال: مررت على رسول الله ﷺ وفي إزاري استرخاء فقال: "يا عبد الله ارفع إزارك" فرفعته، ثم قال: "زد" فما زلت أتحرّأها بعد. فقال بعض القوم: إلى أين؟ فقال: "أنصاف الساقين" رواه مسلم.

"I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: Abdullah, tug up your lower garment. I tugged it up, and he again said: "Tug it still further". I tugged it still further and I went on tugging it afterward, whereupon some of the people said: "To what extent?" Thereupon he said: "To the middle of the shanks."¹²⁷

عن حذيفة قال: أخذ رسول الله ﷺ بعضلة ساقي-أو ساقه-فقال: "هذا موضع الإزار فإن أبييت فأسفل، فإن أبييت فلا حق للإزار فيما دون الكعبين" صحيح رواه الترمذي وأحمد والنسائي وغيرهم (الصحيحة 364/4).

Huthaifah said: "Allaah's Messenger took by shank (or by the muscle of my shank) and said: "This is the extent of the *Izaar*. If you dislike it, have it lower (i.e. above the lower end of the shank's muscle). If you (still) dislike it, then (know that) it is not legitimate that the *Izaar* extend below the ankles."¹²⁸

عن العلاء بن عبد الرحمن، عن أبيه-(عبد الرحمن بن يعقوب)، قال: سألت أبا سعيد الخدري عن الإزار، فقال: على الخبير سقطت! قال رسول الله ﷺ: "إزرة المسلم إلى نصف الساق، ولا حرج-أو لا جناح-فيما بينه وبين الكعبتين، ما كان أسفل من الكعبين فهو في النار، من جرّ إزاره بطراً لم ينظر الله إليه." رواه أبو داود، أين ما جاءه قال الألباني صحيح-الصحيحة 2017 وصحيح الجامع الصغير 921.

Al-'Alaa bin Abdur Rahmaan reported that his father (Abdur Rahmaan bin Ya'qoob) said: "Abu Sa'eed Al-Khudree about wearing lower garment". He said: "You have come to the man who knows it well. Allaah's Messenger said: 'The *Izaar* of the Muslim should be halfway down his legs-and he is guilty of no sin if it extends between that and the ankles, but what comes lower than the ankles is in Hell. (On the Day of Judgment), Allaah will not look at him who conceitedly trails his lower garment.'¹²⁹

¹²⁷Reported by Muslim, *Saheeh Muslim* V. 3, *hadeeth* # 5200.

¹²⁸Reported by Ahmad, At-Tirmithe, An-Nassaa'ee, and others. At-Tirmithe said it is sound and acceptable hadeeth (At-Tirmithe, Book of Dress # 1783). See *As-Saheehah*, V. 4, # 1765.

¹²⁹*Saheeh Abee Dawood*, *hadeeth* # 3449. Also reported by Ibn Maajah. Al-Albaanee said it is *Saheeh* as in *As-Saheehah*, and in *Saheeh Al-Jaami' As-Sagheer*, # 921.

Al-Hafidh Ibn Hajar, may Allaah's Mercy be upon him, said: "It is concluded, therefore, that there are two cases regarding the men's Izaar: a highly recommended case where the length of the lower garment is halfway down the shanks, and a permissible length where its lower border is above the ankles."¹³⁰

Note: Shortening the lower garment above the middle of shanks is an exaggeration in *Deen* and it is prohibited.

What Clothes Are Covered Under The Laws Regarding Isbaal?

When it comes to the Issue of Isbaal for men, what matters is the length and not the kind of dress. Abdullah bin Umar reported that:

عن عبد الله بن عمر رضي الله عنهما - قال: "الإسبال في الإزار والقميص والعمامة، من جرّ منها شيئاً خيلاء لم ينظر الله إليه يوم القيامة" - أخرجه أبو داود والنسائي وابن ماجه وابن أبي شيبه وصححه الشيخ الألباني في صحيح الجامع.

"*Isbaal* is lower garment, *Al-Qameess*,¹³¹ and turban¹³². If anyone trails any of them conceitedly, Allaah will not look at him on the Day of Resurrection."¹³³

IImaam Ibn Hazm said describing the *Musbi*: "*Isbaal* generally covers trousers, lower garments, shirts, and everything people wear."¹³⁴

¹³⁰*Fathul Baaree*, V. 10, P. 259.

¹³¹*Al-Qamees*, the Shirt that covers the body halfway to the middle of the legs. Included in this category is the Moroccan hooded cloak, جلابية *Jallaabiyyah* (a loose shirtlike garment, the common dress of the male population of Egypt), العباة *Al-'Abaa'ah* (a cloak-like, woolen wrap, occasionally striped), and the like *Fathul Baaree*, V. 10, P. 260.

¹³²This shows that trailing and hanging down is not confined to the *Izaar* in all of its forms. One should not exceed the usual customs and practices that do not oppose the Islamic teachings. The turban as well as its ends should not be very long in order to safeguard against conceit and arrogance besides this would be considered as extravagance. Some of today's lengthy turbans may need a special instrument to roll them! Similarly there is trailing and hanging in the wide sleeves of some garments especially in some parts of Egypt and in Sudan. Imaam Ibn Qayyim, may Allaah's Mercy be upon him, said: "Lengthy and wide sleeves, which look like bags, were never worn by the Prophet ﷺ or anyone of his companions, and (their style) is in opposition to his *Sunnah*. Their permissibility is doubtful because they are related to false pride". Imaam Ash-Shawkaanee, may Allaah's Mercy be upon him, described the clothes of some of the scholars as having "wide sleeves such that each one would be sufficient to make of it an outer garment or a shirt for one of his children or to one of the orphans!..." - *Nayel Al-Awtaar*, V. 2, 108.

¹³³*Saheeh Abee Dawood*, # 3450, *Saheeh Ibn Maajah*, # 3567, *An-Nassaa'ee*, and *Ibn Abee Shayebah*. Shayekh Al- Albaanee authenticated it in *Saheeh Al-Jaami'* # 2770.

¹³⁴Ibn Hazm's *Al-Muhalla*, V. 4, P. 100, the Chapter on *Salaat* (Prayers).

Al-Haafidh Ibn Hajar quoted At-Tabaree saying: "In the lifetime of the Prophet ﷺ most people used to wear the *Izaar* and *Al-'Ardiyah* (loose outer garments, cloaks, robes, etc.). But When people started wearing shirts and other kinds of clothes (like cloaks etc.), the same ruling of prohibition applied to the trailing and hanging of the *Izaar* was applied to them. Ibn Battaal said: 'This is a good

analogical deduction. So, even if there is no text that includes the *Thobe*, the prohibition clearly involves all (i.e. all dresses that hang low)."¹³⁵

Isbaal And Prayers:

You may have noticed some people tugging up their lower garments (especially pants) when they are about to start their prayers. They refer to a hadeeth reported by Abee Dawood in which it is said that: "Allaah does not accept the prayers from a man trailing his lower garment". However, the hadeeth is weak. Shayek Nassir ud Deen Al-Albaanee said: "Its *Isnaad* is weak, because of Abu Ja'far, an un-known as Ibnul Qattan said...So, whoever authenticated the *Isnaad* of this is mistaken."¹³⁶

Having said the above, one should be aware that intending to pray in a state of *Isbaal* out of conceit, subjects the Musbil to a grave punishment from Allaah. Abdullah bin Mas'oud said:

عن ابن مسعود رضي الله عنه قال: سمعت رسول الله ﷺ يقول: "من أسبل إزاره في صلاته خيلاء فليس من الله في حل ولا حرام"-هذا لفظ أبي داود، وجاء موقوفاً عن ابن مسعود: "المسبل في الصلاة ليس من الله في حل ولا حرام"-أبو داود والطيالسي، البيهقي، الطبراني وغيرهم. قال الهيثمي: رواه الطبراني ورجاله ثقات، وقال الحافظ: رواه الطبراني بإسناد حسن، وصححه الألباني في صحيح الجامع.

"I heard Allaah's Messenger saying: 'Anyone who conceitedly trails his *Izaar* during prayers, Allaah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds)."¹³⁷

Another narration came as *Mawqoof* (i.e. a narration from a companion. In this case by Abdullah bin Mas'oud). It reads: "The *Musbil* during prayer has nothing to do with pardoning him and protecting him (from Hell or from bad deeds)."¹³⁸

¹³⁵Fathul Baaree, V. 10, P. 260.

¹³⁶Al-Albaanee, Mushkat ul Massabeeh, V. 1, # 761.

¹³⁷Reported by Abee Dawood V. 1, Book of Salat, *hadeeth* # 637 (Arabic or English Texts). The narration is in At-Tabaraanee in *Al-Mu'jam Al-Kabeer*, V. 9, P. 315. The checker said: it is authentic."

¹³⁸Reported by Abee Dawood and At-Tayaalisee, V. 1, P. 352, Al-Baihaqee, V. 2, P. 432 (Book of *Zuhd*), Al-Haythamee in *Majma' Az-Zawaa'id*, V. 5, P. 124 (he said: At-Tabaraanee reported it and its narrators are trustworthy), and Al-Albaanee authenticated it in *Saheeh Al-Jaami'*, *hadeeth* # 5888. Al-Hafidh Ibn Hajer said: "It was reported by At-Tabaraanee with a good *Isnaad* from Abdullah Ibn Mas'oud. An issue like this could not just be an opinion (i.e. of Abdullah Ibn Mas'oud)..."-Fathul Baaree, V. 10, P. 257.

The *Musbil*, therefore, should be aware that *Isbaal* is a great offense during prayers or after its completion. It should be also noted that the Prophet ﷺ ordered that we should not make *Kaft* of our clothes or hair during prayers. *Kaft* is to draw, cluster, pile up, tuck up, or band clothes together right before or during prayers to prevent their spreading¹³⁹. Like, for example, to bring together and assemble the sides of one's Thobe between the legs when one is about to enter the prayers or during *Ruk'oo* or *Sujood*, to pile up the ends of the head-cover on the head or the shoulders, to tuck up the lower ends of the pants,¹⁴⁰ or the ends of the sleeves, etc. In the *hadeeth* narrated by Abdullah bin Abbaas رضي الله عنهما, the Prophet ﷺ said::

عن ابن عباس رضي الله عنهما في رواية قال: قال النبي ﷺ : أمرت أن أسجد على سبعة أعظم، على الجبهة وأشار بيده على أنفه واليدين، والركبتين، وأطراف القدمين، ولا تكَفَّتُ الثَّيَابَ وَالشَّعْرَ.

"I have been ordered (and thus his *Ummah*) to prostrate on seven bones: on forehead (along with the tip of the nose), pointed towards his nose, both hands, both knees and the toes of both feet, *and not to tuck up the clothes and the hair.*"¹⁴¹

The Dress of Men

The dress of men is governed by the following legislations:

1-It is forbidden if it extends below the ankles. The *Musbil* is under the threat of punishment in Hell.

2-*Isbaal* itself is *Makheelah*.

3-If the *Musbil* intends conceit and arrogance, Allaah will not look at him on the Day of Judgment.

¹³⁹See Ibn Al-Atheer in *An-Nihaayah fee Ghareeb Al-hadeeth*, V. 4, P. 184.

¹⁴⁰This is not to be confused with tucking up and then cutting off the trailing ends of the lower garments halfway to the middle of the legs or to an extent that keeps the lower ends of the Thobe, pants, trousers, etc. above the ankles. Even if the lower end is within the recommended limits, it should not be tucked up at its end because that constitutes *Kaft*.

¹⁴¹*Saheeh Al-Bukharee*, V. 1, *hadeeth* # 774.

- 4-*Isbaal* is not confined to the lower garments. It covers the cloak, robe, pants, trousers, turban, sleeves, etc.
- 5-The person who does not intend *Isbaal* and his lower *Izaar* hangs low out of his control is not a *Musbil*.
- 6-The recommended length of the lower garment is halfway to the middle of the shanks, and the permissible is to up to the ankles.
- 7-The dress must not resemble that of the *Kuffar*.
- 8-The dress must not be for fame.
- 9-The dress must not resemble that of women.
- 10-The dress must not contain forbidden pictures (human and animal life), or material the essence of which is in disagreement with Islamic Principles including the imitation of the *Kuffar*.
- 11-Wearing golden rings, bracelets, necklace, etc. Is forbidden.
- 12-It is forbidden to wear pure silk.